DOCUMENT RESUME

ED 218 217 SO 014 183

AUTHOR Seaberg, Dorothy I.
TITLE Social Systems: Paradigm for a New Social Studies with a Global Perspective.
PUB DATE Nov 81
NOTE 26p.; Paper presented at the Annual Meeting of the National Council for the Social Studies (61st, Detroit, MI, November 21-24, 1981).

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS *Curriculum Development; Educational Needs; Elementary Education; *Global Approach; *Models; Skill Development; *Social Studies; *Systems Approach; Values Education

ABSTRACT

This paper presents a systems model for an elementary social studies program that will provide a base of understanding, human values, and skills to help children now, and later on as adult citizens, to take a humanistic global view as they make decisions. It is proposed that the social studies curriculum deal with interrelated systems--the social, economic, political, ecological, and belief systems that feed into the global system which is a networking of interrelating sub-systems. These systems should be the organizing foci for the selection of content. The paper identifies and discusses seven concepts that should be spiraled throughout the curriculum and examined in each social context: interdependence, synergy, unity, conflict, communication, accommodations, and change. The requisite skills and values of a planetary citizen are then discussed. Many of these, such as critical thinking and inquiry processes and the decision-making and participatory skills that lead to social action are already being taught. However, a set of values that overrides competition in favor of societal cooperation will be needed. And since conflict is an inevitable part of life, conflict resolution skills must also be taught. The implications of the social systems model for scope and sequence in the curriculum are then examined. The following pattern of study is suggested: grade 1, social systems in the child's immediate social world; grade 2, systems within the expanded social world of the child; grade 3, the eco-system; grade 4, the comparative societal systems; and grade 5, planetary citizens interacting in an interdependent global system. (RM)

**********
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
**********

ED218217

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
X This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

# SOCIAL SYSTEMS: PARADIGM FOR A NEW SOCIAL STUDIES WITH A GLOBAL PERSPECTIVE

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Dorothy I. Seaberg
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

Paper presented at the
College and University Faculty Assembly (CUFA)
The National Council for the Social Studies
61st Annual Meeting, November 21 - 24, 1981
Detroit, Michigan

by

Dorothy I. Seaberg
Professor of Education
Department of Curriculum & Instruction
Northern Illinois University
De Kalb, IL 60115

SO014183

SOCIAL SYSTEMS: PARADIGM FOR A NEW SOCIAL STUDIES

WITH A GLOBAL PERSPECTIVE

The National Science Foundation study of the status of the social studies (Project SPAN, 1980) calls attention to the need for charting new directions in the social studies. In order to make the social studies curriculum relevant to the closing decades of the 20th Century, SPAN proposes a new model based on social roles. This new and important effort to upgrade the social studies, however, appears suggestive of another infusion model to be superimposed on existing curricula already floundering in a sea of competing demands.

Schools are trying now to infuse such topics as consumer education, responsibility education, law-related education, career education, values education, energy education, environmental education, and most recently global education. What, if anything, can be done to streamline such a demanding agenda? Will tinkering with existing curricula really get the job done?

Reminiscent of the 60's, we are very likely at the crossroads in major social studies reform. The time is ripe for examining new alternatives and debating the issues regarding the direction social studies should take. Instead of talking about infusion of new themes and perspectives, a new paradigm for conceptualizing the social studies should be sought.

We need to remind ourselves that in charting new directions we must come to grips with the nature and purpose of the social studies. Consensus seems to dictate that at the elementary school level social studies (or social study) is a people study involving the social worlds humankind encounters and creates. It is a study of humankind's relationships to self and to the environment--both

social and physical. Social study is therefore interdisciplinary. Not only does it involve the social sciences but it also entails aspects of the physical and biological worlds and it encompasses the arts and the humanities as well. Social study is not limited to a knowledge base but is also viewed as a process through which humankind attempts to solve problems. Values are an inherent part, a crucial factor in the decisions people make. With such a comprehensive role, social study transcends interdisciplinary relationships and becomes transdisciplinary in nature. Through a transdisciplinary view, the social studies interrelates all of the disciplines or systems of knowledge and shows the interconnections involved in the global or world system -- in other words, the systemness inherent in the universe.

Within the community of social educators, there is growing consensus that the purpose of the social studies is to educate for participatory citizenship within the global system. As citizens we need to take an active hand not only in solving our own problems but also in bettering the world and the quality of life within it through taking corporate action. We need to move away from nationalistic and ethnocentric perspectives to a global view when analyzing issues and making decisions. We need to recognize that in a highly interdependent world all people face common and universal dilemmas and that they have inherent needs and rights simply because they are human. We are species humankind, members of a global village. We are all in it together. The destiny of spaceship earth is at stake.

James Banks says that the aim of the social studies is to help students develop ability to make reflective decisions "so that they can resolve personal problems and shape public policy by participating in intelligent social action"

(Banks, 1977:447). Lee Anderson expands this concept and says that the aim of social studies should be to develop "responsible participation in an interdependent global society" (Anderson, 1979:3).

But the global society can be understood only as we see it couched in a dynamic global system. Like jack-straws intertwined in a wobbly superstructure, the global system becomes unseated with the movement of a single straw. The OPEC embargo is a stunning example of a pulled jack-straw. Its far-reaching results have left no one untouched. Likewise, Reagonomics, assumed to be American policy only, has effects that are just beginning to reverberate around the globe. In a world shrinking daily in size, the only certainty is change. The exploding world population, the scramble for food and scarce resources and the subsequent environmental damage are among the forces that interact like a human triangle in a fierce drama played out before us on the world's stage. Violence and deterioration in the quality of life are inevitable. Who can guess the outcome?

Thoughtful futurists, assessing the world situation, are saying that we have reached a system break comparable to the period demarcating the middle ages and the renaissance. John D. Haas in an article, "Worthwhile Futures: You Can't Get There from Here," says: "I see a discontinuity between today and tomorrow; between what Daniel Bell and Kenneth Boulding call industrial society and its successor, post-industrial society; between the growth/progress ethic and an ecological/self-realization value base; and between scientific, technological, rational, and empirical modes of knowing and those of subjective experience, such as the mystical, the occult, the tacit, and the telepathic. A transitional era has begun! Where we are today is uncertain, although probably we are at the beginning of an era and at the end of an era; which is to say a 'system break'

is occuring, the onset of which began in the 60's" (Haas, 1978:1).

Jean Houston speaks of the system break in an article titled "Becoming Planetary People" and calls us the children of the parenthesis--the ones who straddle the great abyss with one foot in the old order and the other in the new. She suggests that a new creative consciousness is about to bubble up within society bringing a synergistic wave of cooperative action and human concern.

"I think the human race is about to take some major growth steps," She says. "We have evolved physically and culturally into a remarkably fine psycho-social instrument. Now the time has come for the instrument to work, explore and create levels and capacities of existence that hitherto have remained more mythic than real" (Houston, 1979:3).

With such powers in the offing, the possibility of a system break does not seem so frightening. As humankind struggles to fill the abysmal gap left by a system break, the creative sparks being fanned among the young by the new consciousness may give us hope for the future. Youth should be empowered with whole-earth vision capable of seeing the interconnectedness within the universe and in the totality of life.

Houston suggests that the way in which people are taught is crucial. One direction being urged is a retreat into conservative movements. But others, aware of the new consciousness are looking for a new synthesis, a shift in the paradigm or model for viewing and handling the world. They seek a new system for generating solutions to problems that heretofore have remained unsolvable.

Certainly the social studies cannot be singled out as a magical genie filled with the power to change little people overnight into planetary

citizens who will ultimately transform society. Nevertheless, the social studies, when conceived as both content and process, is the best available vehicle for helping elementary school children to begin to see the connectedness within the universe and to develop a holistic world view. If educating for the global perspective is to be taken seriously a new way of conceptualizing the social studies should be sought as guide to selecting content and experience. The content or idea base of the social studies must emphasize interrelated and integrated knowledge which permits the individual to see cause and effect relationships; to recognize gestalts rather than pieces; to have a holistic view. This is a tall and imposing order.

Is there indeed an integrating concept available to define the scope of the social studies in such a way that a transdisciplinary view will emerge? I believe there is and submit that "systems" or "systemness" is a concept that interrelates knowledge across disciplines and if internalized, will lead to a new level of consciousness. I am therefore proposing that the social studies curriculum deal with interrelated systems--the social, economic, political, ecological and belief systems that feed into the global system which is a networking of interrelating sub-systems. These systems should be the organizing foci for the selection of content. Most writers in global education underscore the necessity for understanding the global system. Two organizations, the Center for Global Perspectives and the Center for Teaching International Relations, have already developed a K-12 Guide and lesson materials that view the concept of systems or systemness as germane to global understanding (King and Long, 1976). However, these materials are intended for the use of teachers who want to infuse existing curricula with the global

perspective. To the knowledge of this writer, no one has developed a total unified curriculum model for the social studies with social systems as the organizing focus. This task still remains to be done.

What is the meaning of "systemness" and where will this concept take us?

King and Long's definition of "system" is instructive and provides a workable concept:

> "A system is an entity made up of interrelated parts. The proper functioning of a system depends upon the well-being of its parts; if one part breaks down, the functioning of the whole is impaired" (King and Long, 1976:1).

I am suggesting that the organizing concepts of the K-6 curriculum be those ideas or constructs that identify the key elements in a functioning system and also the elements that lead to dysfunction and system breaks. These are the concepts that should be spiraled throughout the curriculum and examined in each social context for they have the power to show interconnectedness and cause and effect relationships, and to illuminate the consequences of social actions. I have identified seven such concepts as germane to the functioning and/or dysfunctioning of social systems. Four of these appear in curriculum materials elsewhere (King and Long, 1976). With the help of Webster I have defined my concepts as follows:

(1) Interdependence -- the reciprocal dependence of one entity upon another.

(2) Synergy -- the joint action of different entities in producing an effect greater than the sum of the effects of all the entities acting separately. Synergy therefore is a combined and correlated force involving cooperative, united action.

(3) Unity -- the harmonious agreement of parts into one united whole--a singleness of purpose and action.

(4) Conflict -- a condition of opposition and discord with mutual antagonism of ideas, interests or outcomes.

(5) Communication -- the transmission or exchange of ideas and information, feelings and beliefs.

(6) Accommodation -- the adaptation, modification, adjustment or conformity to new conditions.

(7) Change -- the replacement of ideas, methods or technologies with something else so that things become noticeably or radically different. Change means to modify, alter, convert, transform or transmute. An aggregate of small changes can lead to transformation or transmutation so that a revolution has occurred.

The interconnectedness of social systems operating within the global system is shown in Figure 1, p. 8. The diagram depicts a cycle through which social systems move from a functioning stage, characterized by interdependence, communication and unity--resulting in synergy--toward a state of conflict and dysfunction. Conflict results when there are disruptions brought about by such things as technological change, rising expectations, exploding population, competing demands and goals regarding the allocation of scarce resources, natural disaster, and diversity of ideology. Overstress leads to dysfunction within a system which may disrupt other systems. For example, technology interferes with the eco-system. The belief system of a populace leads to a change in social priorities which may lead in turn to tighter or lesser governmental controls. In extreme cases, an overthrow of government may

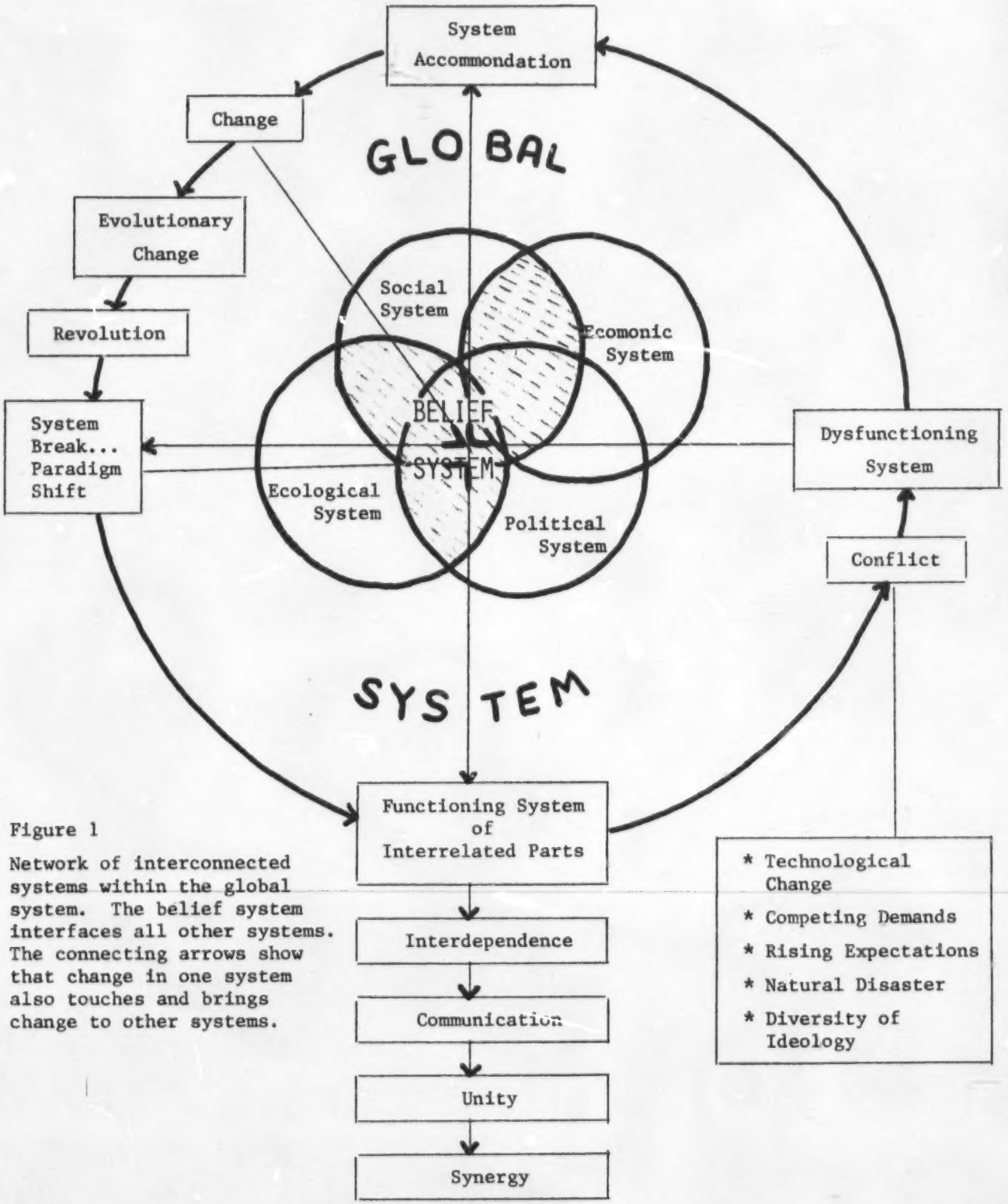


Figure 1

Network of interconnected systems within the global system. The belief system interfaces all other systems. The connecting arrows show that change in one system also touches and brings change to other systems.

evolve. Dysfunction leads to change, for in order to accommodate opposing forces, changes are made to hold the system together. Accommodations lead to eventual radical change that we call revolutions. These may be industrial, technological and scientific as well as political. Revolutions, then, are not always sharp cleavages but result from accummulated evolutionary changes over time. Finally, through accummulated adjustments and the generation of new knowledge and insights, new sets of assumptions arise about the nature of man and reality. A system break or a shift in the paradigm or model for viewing the social or physical world results. When the new paradigm becomes operative and fully-functioning within the society, the system or the interrelated network of sub-systems once again works in harmony. Real communication, mutually beneficial coope ation and unity result and the society becomes synergistic. Open systems (those open to change) have hope for adjustment and survival. Closed systems result in chaos and eventual destruction.

The sytems model is suggesting that the social studies program should provide a base of understanding, human values and skills that will help the child now, and later on as an adult citizen, to act as a planetary person. The adult planetary citizen takes a humanistic global view as he/she makes decisions. The goal is to bring a synergistic society closer to realization.

If a synergistic social system is desired a set of values that overrides competition in favor of societal cooperation will be needed. Self-interest and societal-interest goals must be reconciled so that the needs of the individual and the needs of society can both be met. Ruth Benedict explains that in a synergistic social order "the individual by the same act and at the same time serves his own advantage and that of the group" (Maslow, 1971: 64).

Or as Maslow so aptly put it, "the society with high synergy is one in which virture pays" (Maslow, Ibid).

High societal synergism suggests that a "win-win" orientation must supplant a "win-lose" philosophy where the only possibility for someone to win is for someone else to lose. Or in the case of nations, in order to "have" there must be other nations who "have not." A synergistic societal system moves toward the condition of everyone a winner. This need not mean total equality in the sense that everyone has the same thing but rather that needs are satisfied harmoniously.

A "win-win" orientation moves away from the "me" orientation to enfold the "we." In the "we" orientation there is concern for the total environment, for the quality of life, for the basic human rights of all people. The "we" generation's sense of stewardship in the use of the earth results in an ethic of intergenerational responsibility (Leestma, 1976) for the conservation of the earth's resources. The welfare of future generations is held clearly in mind. Cooperation within the "we" generation instills hope. It supplants the kind of competition that is self-defeating, and eventually society-defeating, leading ultimately to chaos and despair. Through mutually beneficial cooperation, unity embracing singleness of purpose begins to emerge within a society.

Although conflict is symptomatic of a faulty system it also opens the way for change. And since conflict is an inevitable part of life, conflict resolution skills must be added to the commonly accpeted core of social studies skills that include critical thinking and inquiry processes and the decision-making and participatory skills that lead to social action. Conflict

resolution skills are an aspect of participatory skills but they are not yet receiving the attention they deserve. We need to bring out existing models of conflict resolution, brush them up and reformulate them in order to help elementary-school children to begin to understand and resolve their conflicts.

Conflict resolution skills imply some fundamental sensitivities. One crucial sensitivity is what Hanvey calls perspective consciousness or the awareness that one's own world view is not universally shared (Hanvey, 1976). Others may perceive situations quite differently and may prefer different choices. Perspective consciousness is a necessary quality for the would-be mediator or peace-keeper for it fosters within a leader the ability to move a group toward consensus. The development of social perspective-taking among children is forerunner to the development of perspective consciousness. The child who sees the other's point of view and who has also learned to recognize and value diversity among peers has the seeds planted within the self to understand and communicate with people of diverse cultural backgrounds and belief systems. It is only with this kind of perspective-taking that cross-cultural conflicts can be understood, alleviated or amicably resolved in a mutually beneficial way.

So far we have analyzed basic concepts of a social systems model and the requisite skills and values of the planetary citizen. Let us now turn to the implications of a social systems model for scope and sequence in the curriculum. I must, however, point out that it is beyond the province of this paper to outline a complete curriculum. To do so would entail the input and cooperation of a team of scholars, curriculum specialists and classroom practitioners. I am attempting therefore to sketch a broad framework only.

In my proposed model, a widening circle of social systems would be used

to determine the sequence so that the child would move from simple to more complex social systems or from sub-sytems to more comprehensive systems. The seven concepts related to the functioning and/or dysfunctioning of a system would be spiraled throughout the sequence to determine scope. At the outset we must recognize that young children are limited in their ability to grasp time and space and to deal with interdependent relationships; neither are they able to take the perspectives of others. Developmentally this ability does not begin to emerge until around age seven. Young children will understand the concepts involved in systems thinking only at an intuitive level. What we are talking about, then, is readiness for more sophisticated learning later on. This readiness includes attitudinal predisposition, and the beginnings of basic concepts that will be needed in order to think globally. The child must experience a wide range of sensory data, social relationships and imaginative flights to provide the grist for the later development of mature conceptual understandings. On the other hand, overcoming cognitive egocentrism is one of the most important developmental tasks of middle childhood. It has been shown that, attitudinally, this age is optimally ready for global learning to take place (Torney, 1979).

Using expanding social systems for a model, I am suggesting that the curriculum could progress topically in the following pattern: 1) Study of social systems in the child's immediate social world; 2) study of systems within the expanded social world of the child; 3) study of the eco-system (as a physical world model for a later understanding of the social eco-system); 4) study of comparative societal systems (to include differing cultural groups within the United States and pre-industrial, industrial,

and post-industrial cultural groups with varying political ideologies and religious traditions); and 5) study of planetary citizens interacting in an interdependent global system.

At the kindergarten level children could study their own self systems. The theme might be "the self in the system of the school." In the study of self, children could begin to understand intuitively what "humanness" means. They could begin to ask, Who am I? How am I like other people? What makes me different (unique)? What are my needs? How can I let others know what I'm thinking or feeling (communication)? What are the things I can do and what do I like to do? What are my good feelings and what are my angry/bad feelings? What makes a good day and what makes a bad day? What can I do to make my day happy? How can I handle conflict? What changes can I make and how can I adjust? The child will begin to realize, on an intuitive level, that there is a relationship between what he believes or feels about himself (his belief system) and about what happens to him that determines his happiness or unhappiness. Or to say it another way, the child is beginning to be intuitively aware that "what I believe I am" is acting in a unitary way to determine what I do and how I feel.

Next the children could study their class as a social system and begin to see why rules and authority relationships are necessary (political system) and how the consideration of rights and needs of others in the classroom can work interdependently to develop a synergistic, social ecology. Children could then expand their understandings to the whole school and learn how the roles of the school principal, teachers, secretary, custodian, librarian, nurse and other personnel and parents feed into the school system to make the school

work. They can also see why changes sometimes need to be made. Children could look at the playground as an area shared with other people and at the halls and cafeteria to see that others have needs and rights, too, in these common grounds. In the pursuit of a study of the self in the system of the school we can see how the seven systemic concepts--synergy, interdependence, unity, conflict, communication, accommodation and change--would all come into play.

The year's theme in grade one could be the family system. Children could see how various roles of family members function as a system to meet individual needs. They could also see diversity in family roles by studying nuclear and extended families in various sub-cultures in the United States, selected countries around the world and in a family living long ago. Studies of sub-cultures within the U.S. might include Appalachian or inner city ghetto families or American Indian, refugee, migrant, Amish, rural, suburban or urban families. In these studies, children could see how authority relationships, living standards, lifestyles and human activities vary as people attempt to meet their basic needs.

Questions such as these could be asked: How do these families work together to meet their needs? What are the responsibilities of various family members to each other in order for them to have a happy home life? How do the family's beliefs affect their decisions and lifestyles? What happens when there is a crisis (system break) such as a job loss or a separation in the family through death or divorce? What adjustments must families then make? The concepts of interdependence, synergy, unity, communication, conflict, accommodation and change are cycled again within the context of these questions.

Some of these questions may seem too heavy for young children. However, failure to deal with "gutsy" issues may sterilize the curriculum to the point that it becomes devoid of authenticity and meaning. We can little afford to be overprotective in the classroom when so many children suffer abuse at home or experience violence vicariously through the media. Good children's literature can be used to handle many sensitive family issues. It can serve as a buffer to assuage fear or anguish and should be used extensively in the global curriculum.

Grade 2 might focus on the neighborhood and local community as social systems. A study of a neighborhood block could focus on ways people help each other. A case study showing how a neighborhood organized to solve a problem might be used. Or a first-hand example of a church congregation resettling a refugee family from another part of the world would show interlinkage with a faraway community. Community study should show that communities form interrelated systems to meet the needs of people. The children can realize that people pay taxes to a governmental system in order to provide for their schools, parks, police and fire protection, garbage disposal, and certain other services. Goods and some other services are provided by privately owned businesses. People in the community need jobs to pay for these goods and services and they likewise have jobs that supply goods and services for the community.

The organizing systemic concepts of interdependence, synergy, unity, communication, conflict, accommodation and change could be taught through depth studies of certain businesses and agencies. The supermarket is an example in point. Such a study could trace the food production chain through

growing, processing and transporting selected foods. Processed fruits and vegetables, dairy products or breads and cereals are good examples to show how certain products are transformed into convenient edible forms. Weather conditions or strikes produce conflicts that require accommodation and change. People may have to satisfy some of their food needs differently when, for example, there is a poor peanut crop and the price of peanut butter goes up.

Other crises could be studied within the supermarket to show interconnectedness within the community. A truckers strike that interrupts business can show a breakdown in the transportation system. A fire can occur in the supermarket calling in the service of the fire department. An employee may be hurt on the job and rushed to the hospital. Money collected is taken to the bank. Refuse is collected by the garbage disposal truck. The store depends on the police system for protection against theft.

The store pays utility companies for heat, light and telephone service. When the utility companies raise the rates, the store may have to adjust its prices. New equipment may be installed and management procedures may change to improve efficiency and save money. Some workers may lose their jobs. The independent grocery store across the street might go out of business because it can't compete with the supermarket.

Displaced workers must look for other jobs and have the skills to fill them. Some workers may go back to school. Unlucky workers depend on unemployment checks or they may have to go to social service agencies for help. The chain of interdependent relationships is endless.

The content I have discussed for first and second graders may seem overly sophisticated. But even though first graders may not perceive the desired

understandings about how different families meet their needs, they will have knowledge of different families in their heads, so that later when they are ready to think about "need meeting" they will have data to think with. Second graders may miss the tax issue, but they will be electrified to learn, for instance, what really happens to their garbage. These memories will help children later when they are capable of thinking about taxes and community services in a significant way.

In order to have appropriate materials for kindergarten and primary children, commercial companies would need to produce story-form books with believable central characters, including children, to make these community scenarios real. Good films would also be essential. Opportunities for taking social action would need to be identified. Role play, dramatizations and simple simulated experiences would need to be created in the classroom. The children should take field trips to the different agencies studied and ask verifying questions.

In grade 3 children can study the interdependent relationships among communities. They could begin with a links-to-the-world study of their own community. Then, possibly, an authentic story could be developed about a suburban family whose breadwinner commutes to the city where he or she works as an executive in a multi-national corporation--let us say a clothing firm. Interconnections then could be studied with the communities within the United States where raw materials are produced for clothing and where cloth and garment manufacturing takes place. Next, communities where there are overseas connections with the firm could be studied. In each case, a family having a job-connection with the same multi-national clothing corporation could be studied within the context of the living conditions of that community. If possible,

a school connection should be established with one of the foreign communities so that children could exchange letters. Variations in the networking of social systems could be shown through these community studies with the seven key concepts spiraled throughout.

Grade 4 could be spent studying the eco-system and the adaptations people make to their physical environment. It would be a year in which the social studies and science programs would be carefully integrated and when children could engage in many action projects involving conservation and environmental concerns. The children might begin their study with the ecology of pond life. A case study could then be undertaken to show how people living in either a primitive society or an underdeveloped country have adapted to their environment. The case study could show how people's physical environment has affected lifestyles, habitat, and ways of earning a living. Children can realize how people, in turn, have affected the environment. The deforestation of land, the depletion of soil and the creation of unsanitary conditions serve as examples. The problems of air and water pollution of industrialized societies could be studied next together with the soil/pesticide/water problems of rural areas. Conservation of scarce resources, including energy, and a study of nutrition and the food chain should be undertaken. Children can realize that dietary changes of planetary citizens could help in the solution of the world food problem. A study of the nutritional value of foods, incidentally, may do more to change food habits than preachments about what not to eat. Within the study of ecological and belief systems, the seven systemic concepts would again be examined.

Following the theme, "Belief Systems of a People Develop a Nation," grade 5 could study the development of the United States and then branch to compara-

tive world cultures at the end of grade 5 and the beginning of grade 6. The study of the United States could begin with regional geography to show the interactive problems of the regions-of-states. The study should be infused also with a sociological perspective to pinpoint the salad-bowl character of of modern American society. A flashback could then be made to show the origins and development of the United States over time with stress on human rights and the contributions various ethnic and cultural groups have made to our pluralistic society.

The comparative study of world cultures that would follow the study of our nation should stress cultural universals and the impact of belief systems upon a society. These cultural studies should include agrarian, industrialized and emerging post-industrial economies with an eye to future developments. They should include first-world societies such as Japan and West Germany, the Soviet Union of the second world, a Muslem OPEC nation and third world countries to include India and China and selected Latin American and African countries. Global interconnections should be pinpointed throughout these studies.

Grade 6 should close with a study of the planetary citizen interacting in an interdependent global system. Beginning again with the self-system, or self awareness, children should examine their own values and look at the citizen's role in community, national and planetary affairs. The role of the U.N., human rights and the rights of the child should be highlighted. Strong emphasis should be given to the role of choice in determining the world of the future.

The studies in both grades 5 and 6 should be designed to show the networking of social, political, economic, ecological and belief systems with

the systemic concepts of interdependence, conflict, accommodation, change, communication, unity and synergy threaded throughout.

In my discussion of a social systems model, I have said very little about methodology. Methods of teaching are at the crux of the success of any program. The scope of this paper does not allow for a thorough discussion of method. However, the paper would be incomplete and misleading if I did not touch upon this crucial aspect. Inquiry techniques would be basic and much use would need to be made of human dilemmas and conflicts, including the children's own. Opportunities for examining appropriate social issues and for making decisions in which children experience the consequences of their choices would be a must. Methods for examining values and techniques for helping people become self-aware should be employed throughout. Role play, dramatizations, and simple simulations should be used extensively along with opportunities to interact with the real world.

It is my belief that the social studies profession should look carefully at the new research findings in the field of right- and left-brain functions. We should also pay attention to the field of consciousness education which is leading us away from linear analytical thinking to multi-dimensional states of consciousness and intuitive processes as a way of viewing the spectrum of human potential. We should look to the work of such people as Jean Houston, who uses physical processes, and Bob Samples, who has written about right-brain functioning in The Metaphoric Mind (Samples, 1978).

It is my feeling that social studies educators have erred on the side of overusing analytical approaches at the expense of synthetic or holistic approaches when integrated thinking is the goal. What is needed is confluent learning derived from experiences that tap both analytic and creative thought,

both thinking and feeling. Affective expression is, in fact, one of the most powerful ways for children to learn. In metaphorical ways of knowing, children actually become the machine or the wind, the immigrant or the slave as they identify viscerally through imagination, song, movement, dance and pantomime. All of these affective methods should be used in teaching social studies.

The present-day teacher is inadequately trained to guide the new mode of thinking and action suggested in this paper. But even with the givens of talent and training, the time required for infusing a new perspective into old materials is prohibitive. Neither is continuity insured in what is bound to be a piecemeal effort. It simply does not work to put new wine in old bottles. Rather a new framework is needed within which curriculum makers, lesson designers and writers may prepare materials and ideas for teachers to use in implementing a new curriculum. Only then will concerted action take place. The anthropological models of persistent life problems or basic human activities that formerly put some order into the social studies curriculum showed us how helpful such social-function models can be.

My paper has been an attempt to stimulate thinking toward new directions social studies might take to develop the planetary citizen. It is pretentious to think that the social systems approach will provide a panacea. If my paper does anything, it will provoke controversy. I do not lay claim to the answers; but questions must precede any form of meaningful change. It is my hope that new questions will be raised through the examination of a social systems paradigm for developing the global perspective. If this results, my model will have achieved a useful purpose in furthering the aim of citizenship education through relevant social study.

REFERENCES

Anderson, Lee and Charlotte Anderson, "A Visit to Middleston's World-Centered Schools: A Scenario," Schooling for a Global Age, James M. Becker, ed. New York: McGraw-Hill Company, 1979.

Banks, James A. Teaching Strategies for the Social Studies. Reading, MA: Addision-Wesley Publishing Company, 2nd ed., 1977.

Haas, John D., "Worthwhile Futures: You Can't Get There From Here," The Link (Vol. 1, No. 5) May, 1978, pp. 1-4.

Hanvey, Robert G. An Attainable Global Perspective. New York: Global Perspectives in Education, Inc., 1976.

Houston, Jean, "Becoming Planetary People," Synergist (Vol. 8, No. 2) Fall, 1979, pp. 2,3 - 46-50.

King, David C. and Cathryn J. Long Patterns for Teaching Interdependence. New York: Center for Global Perspectives; Denver: Center for Teaching International Relations; New York: Connecticut Project for Global Perspectives, 1979, p. 1.

Leestma, Robert, "Global Education," American Education (Vol. 14, No. 5 ) June, 1978, pp. 6-13.

Morrissett, Irving, "Project SPAN: Analysis and Proposals for the 1980's," Social Education (Vol. 44, No. 7) Nov.-Dec., 1980, pp. 558-560.

Morrissett, Irving, et al., "Six Problems for Social Studies in the 1980's," Social Education (Vol. 44, No. 7) Nov.-Dec., 1980, pp. 561-569.

Morrissett, Irving, et al., "Recommendations for Improving Social Studies in the 1980's," Social Education (Vol. 44, No. 7) Nov.-Dec., 1980, pp. 570-576.

Samples, Bob The Metaphoric Mind: A Celebration of Creative Consciousness. Reading, MA: Addison-Wesley Publishing Company, 1978.

Superka, Douglas P. and Sharryl Hawke, "Social Roles: A Focus for Social Studies in the 1980's," Social Education (Vol. 44, No. 7) Nov.-Dec., 1980, pp. 577-585.

Torney, Judith V., "Psychological and Institutional Obstacles to the Global Perspective in Education," Schooling for a Global Age. James M. Becker, ed. New York: McGraw-Hill Book Company, 1979.

# APPENDIX

## Definitions of the Key Concepts of Functioning/dysfunctioning Social Systems

1. Synergy is the joint action of different entities in producing an effect greater than the sum of the effects of all the entities acting separately. It is a combined and correlated force involving cooperative, united action. A synergistic society is one in which the energies of its individuals are working in harmony and in concert to produce a greater good for all. A fully-functioning system, then, is a synergistc system. When an action serves self interest and society interest at the same time, that action is synergistic.

2. Interdependence is the reciprocal dependence of one entity upon another.

3. Unity is the harmonious agreement of parts or elements into one united whole. It is a singleness or constancy of purpose and action. In a functioning social system, there is unity within the activities of its diverse parts. (In a social system there are diverse parts that function together in a synergistic way so that unitary action or outcome results. When the unitary action breaks down, there is a system break creating or necessitating change.)

4. Conflict is a condition of opposition and discord; mutual antagonism as of ideas, interests, or outcomes. Within a system, continued discord leads to inefficiency and eventually breakdown.

5. Communication is the transmission or exchange of ideas and information, feelings, and beliefs. True communication implies a common understanding but not necessarily agreement. Breakdowns in social systems often result because of mis-communication.

6. Accommodation means adaptation or modification; adjustment or conformity to new conditions. Accommodations are made within a system to keep the system from breaking down.

7. Change means to make radically different, to replace with something else. Change means to modify, alter, convert, transform or transmute. In transformation change occurs in appearances while in transmutation change in qualities occur. An aggregate of small changes can lead to transformation or transmutation so that a revolution has occurred.